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MEMORIAL TRIBUTE TO JOHN BOYLE O'REILLY.

On Wednesday, February 19, another tribute was paid to the memory of John Boyle O'Reilly within the halls of the University. It was in the nature of an elegant and artistic tablet in a frame of oak, representing in a centre-piece the statue group of the dead writer, surrounded by letters, programmes and other items of historical interest connected with the dedication of the people's monument erected to his honor at the Back Bay Fens, the gateway to Boston's magnificent park system.

Charles J. Dukelow, representing the donor, A. Shuman, Esq., of Boston, made the presentation speech after reading a letter from Mr. Shuman. In the course of his remarks he said :

"We of Massachusetts are proud of her illustrious men. We think of the names of Emerson and Thoreau, of Longfellow and Whittier, of Holmes and Lowell as such great contributors to education and art as to make their names memorable, and when we think of those names we at once add the name of him for whose memory we are to-day gathered to do honor, John Boyle O'Reilly—a man who, though born in humble circumstances and handicapped early in life by severe trials, rose supreme to all obstacles: who though without the advantages of an educational training in a university, educated himself and gave so much to learning and literature.

"His character we all admire, his worth we all recognize, and his memory will always remain an affection to everyone who loves the beauty and gentleness of a life that did so much for his fellowmen."

Congressman John F. Fitzgerald, of Boston, followed with a very interesting address in eulogy of the dead poet, in which he characterized O'Reilly as Boston's favorite son and humanity's noble champion.

Thereupon the Very Rev. Rector, Doctor Conaty, accepted the gift on behalf of the University in the following spirited address :

In the name of the Catholic University of America I gratefully accept this Memorial Tablet, which will serve as another link to inseparably connect the name of John Boyle O'Reilly with this institution, towards which his interest was deep, earnest and constant. We are sincerely grateful to the Boston friends of O'Reilly for this second manifestation of affection toward him and toward the University. Placed in the library of this building dedicated to Philosophy, Science and Letters, this Memorial Tablet will keep before the student the name and the fame of one to whom the scholarship of the age awards a place among the Immortals in the Academy of American men of letters. He has a place here as a teacher, for the true poet teaches highest knowledge. A writer has said that "Poetry should be the great study of philosophers who would really know men." This may explain Tennyson's thought when he sings of

"Poets whose thoughts enrich the blood of the world."

Every poet has a mission. He has a great truth to deliver and a noble purpose to serve. God gives to his eyes far-sight, and opens to him visions unseen by the common. His tongue feels the touch of the coal of fire, and he speaks to the heart of humanity. As Wordsworth expresses it:

"Poets, even as prophets, each with each,
Connected in a mighty scheme of truth,
Have each his own peculiar faculty
Heaven's gift."

How can we fitly honor such men upon whom heaven bestows such rare gifts, to go through the world singing the songs of truth; to denounce wrong, to extol innocence and virtue, to carry men into realms of ideal life, to lift them above the sordidness and earthiness of mundane things, to make them love truth and valor, loyalty, friendship and God, to revel in joys of brilliant imagination and form pictures of truth that ravish and delight. Such is the poet's theme. Such was John Boyle O'Reilly's theme. He loved the truth and he spoke it, and, better still, he lived it. He had lofty ideals, and he sought to have all men realize them. He hated tyranny and loved liberty, and his word was ever against oppression and for freedom. He never did a wrong thing, for he hated meanness. He was a manly adversary, and hated cunning and cowardice. His heart was too generous to nurse enmity, and he forgave readily. His mind saw the great truth of God, and his heart embraced it with all its consequences, for his mind saw it in all its beauty, and thus forced him to be a foe to impiety and irreligion. He was a simple, loyal, earnest child of the Church, and the spiritual idea which constantly impressed itself upon him more and more, broadened his life and filled it, as he grew into years. He was my friend and I knew him intimately. I shared his confidence, and knew his life. I saw him grow into greatness and

goodness. That noble heart was full of sympathy for humanity, full of kindness to all who came within reach of its influence. As he sang:

"What is the rule, 'goodness'?
I asked in moving mood.

Then within my bosom,
Softly this I heard,
Each heart holds the secret:
'Kindness,' is the word."

He recognized in every man a brother, no matter what his race or creed. His life was an eventful one, and the success that honest, upright, sincere living deserves, came to him. How we remember his first days in Boston! The Fenian escaped convict; almost friendless, almost penniless, seeking for place in this free land for the display of the talents which God had bestowed upon him, and which could not find development in his own land. All this less than thirty years ago! How proud we were to see him rise from height to height, until he was the honored one among honored men, courted and flattered by intellectual Boston, the welcome guest in every circle, a representative of Boston culture, the orator, at Plymouth Rock, lauding the Pilgrims, the defender of Crispus Attucks, denouncing injustice to the Negro, the eulogist of the Veterans of the war; the idol of his race and creed: the poet of freedom and master singer of truth. The friendless emigrant of 1860 with high character and principles, noble ambition and gifted intellect had drawn to him the love of all classes, races and creeds, and seemed to belong to them all, for he used the talents God gave him for the bettering of mankind. The world was blessed by his living, and humanity honors him as a nobleman. O'Reilly was a devoted Catholic, an intense lover of his native land, an unflinching advocate of Ireland's political rights, yet withal yielding to no man in that sturdy, true Americanism that is the safeguard of our citizenship. This Memorial Tablet tells his life and its success. It is Boston's gift to merit in the imperishable monument in stone and bronze which stands at the gateway to the Boston Fens, at the very entrance to its magnificent park system. It tells all men that true Americanism knows only one way to its love, and that, the way of merit. It honors manhood and worth. It recognizes the aristocracy of head and heart. Its nobility is in the goodness of life spent for mankind. It took this Irishman whom it clothed with its citizenship, made him a representative American, and crowned him with the laurel-wreath as singer, orator, journalist and man. It bids all men honor him whom the nation honors, and it calls to all men to take courage and see that upright life, earnest purpose, conscientious devotion will be rewarded. He had a mission. It was to be the poet of humanity; the singer of liberty. May his manly form, his noble face, speak to the youth of our University, and tell them that patient, persistent labor wins reward, and how America honors the brave, the loyal and the true. May his life be an inspiration to all men to love truth, to speak it freely, to live it consistently. May all see in him a representative Catholic American, a singer honored for

his song, a writer honored for his word, a Catholic honored for his faith, and a man honored and loved for his manliness.

Our Boston friends may bring back to Boston the grateful acknowledgement of the University for their kind remembrance in this mark of affection toward a man whom we love, as a representative of the best in letters and in life, the O'Reilly whom we loved and whom we love.

Seated on the platform in McMahon Hall, in which the ceremonies took place, were: Congressmen Fitzgerald and Atwood, of Boston; Hon. Edward A. Moseley, secretary of the Interstate Commerce Commission, and an intimate friend of O'Reilly; Capt. John M. Tobin; Col. N. H. Plunkett; Capt. Patrick O'Farrell; Maj. J. R. Carmody; Messrs. J. D. O'Connell; Joseph Murray, and Michael Cavanagh. The students, together with many visitors, occupied the auditorium. At the close of the ceremonies the tablet, resting on an easel and draped with a handsome American flag, was minutely examined by the audience before leaving.

PUBLIC LECTURES BY PROFESSORS.

Epoch Makers in Chemistry.—Dr. Griffin delivered a public lecture, March 12, on "Epoch Makers in Chemistry." Dr. Griffin gave a comprehensive history of the science, and told some interesting facts in connection with the different periods of its progress. The lecture was illustrated with many portraits of celebrated chemists, as well as views of places of interest which have had a material effect upon study and discovery in this branch of scientific experiment.

Four Lectures by Dr. Egan.—Dr. Egan delivered four public lectures during the past month. The first, on "Literature and Morals," was under the auspices of the Dominican Fathers in Washington, and bore especially upon the pessimistic influence of such writers as George Meredith, Thomas Hardy, Zola, De Goncourt and Flaubert, the substance of whose writings, severally and individually, was to make Schopenhauer more readable, and his pessimism more insidious through the gilded phrase of the modern novel. The second lecture, at the Academy of the Holy Cross, sketched the influences of environment on Shakespeare's formation. It was entitled "Stratford and Shakespeare." The third, before one of the city reading cir-

cles, was a textual and literary criticism of the second act of Hamlet. The fourth lecture, delivered in Gonzaga Hall, was a critical analysis of "Modern Fiction." All four were well attended.

Dr. Shanahan's Article on the Idea of God.—Concerning Dr. Shanahan's article in the January number of the *Bulletin*, the *New York Sun*, in its book review column of February 13th, has the following notice:

A remarkably eloquent and searching dissertation on the theistic as compared with the pantheistic conception of God, has been republished in pamphlet form from the *Catholic University Bulletin* of last month. The author, who finds his text but not his conclusions, in John Fiske's "Idea of God," is the Rev. Dr. Edmund T. Shanahan, one of the professors of philosophy in the Catholic University at Washington. It may be read with intellectual pleasure and moral profit by Christians of every creed and likewise by philosophers of every shade of theological opinion; for Dr. Shanahan's literary style is as clear and direct as his reasoning powers, and in him extensive learning has not stifled the faculty of using it to the best advantage.

Dr. Greene's Lecture on the Power of God in Creation.—Dr. Edward L. Greene delivered the second lecture of the Graham Course, under the auspices of the Brooklyn Institute of Arts and Sciences, at the Art Building, Brooklyn, on the evening of February 28. The Graham Course consists of three lectures given annually, upon the three topics of the Power, the Wisdom, and the Goodness of God, as Manifested in His Works. Dr. Greene discussed the power of God as seen in the inorganic and lower organic realms of the universe; namely, in the sidereal and planetary systems, in the earth and in the sea, and in the less generally understood and appreciated dynamics of animal and vegetable organisms. Special attention was given to the last-named class of evidences of Divine power as being replete with arguments both forcible and new.

The Historical Geography of Syria.—Monday, March 15th, Rev. Dr. Shahan delivered a lecture at the Columbia Theatre, this city, on the above-mentioned subject. It was the third in a series given under the auspices of the National Geographic Society, having for its object the "Effects of Geographic Environment in Developing the Civilization of the World." Dr. Shahan explained the great human interest of Syria, the scene of so many conquests and defeats, the battle-ground of all the great nations of antiquity. It was also the forum of all civilizations, the converging point of Oriental commerce. Syria

was never a great nation itself, rather a collection of tribal unities, or small kingdoms. This was caused by the gradual infiltrations of populations from the desert, as well as by the great brokenness of the land, cut up lengthwise and transversely into an infinity of territorial sections, whose natural diversity was still more marked by differences of climate, altitude and soil. He spoke chiefly on Northern Syria, and called attention by many illustrations to the various classes of ruins that dot the territory,—Hittite monuments, Egyptian and Assyrian remains, Greek architectural ruins, and the relics of Roman improvements. The orographical and geological formation of Syria was touched on, and the influence of its physical geography on its political history explained in detail.

The Annals of the Four Masters.—Rev. Dr. Shahan delivered a lecture at the Amphion Theatre, Brooklyn, March 14th, on the "Annals of the Four Masters." He explained in detail the origin and the contents of this great annalistic work of Irish history, and showed its value for the study of the ancient Irish people. It is a unique work, being the only completed annalistic history of any of the European nationalities, and reflects great lustre on the Franciscan scholars who conceived and executed the immortal task in the first half of the seventeenth century, just when the political independence of the island had ceased.

Mr. Josiah Pierce, Jr., lecturer in the Institute of Technology, read a paper on March 18th, before the Scientific Association of the Johns Hopkins University, on "The Projection of Panoramic Views of Contoured Surfaces." The paper, illustrated by models and drawings made from contoured maps, dealt with information given of surfaces by contours and their metrical and projective properties, principles involved in projecting irregular plane figures and surfaces in relief, and mechanical aids in projection including the design of linkages adapted for projecting the outlines of figures of any form.

Dr. Frank K. Cameron, Associate Professor of Chemistry, read a paper on March 11, before the Chemical Society of Washington, the subject being "Crystal Structure and Morphotrophy."

Course of Lenten Sermons, in St. Patrick's Cathedral, New York.—Rev. Dr. Shahan, Professor of Early Church History, is delivering a course of Lenten sermons, in St. Patrick's Cathedral, New York, on "The Beginnings of Christianity." The titles of the sermons are: March 7, The Apostolic Twelve

and the Græco-Roman World; March 14, The Christian Propaganda in the Roman Empire; March 21, Church and State in the first two Centuries; March 28, Three Centuries of Conflict,—heresy, philosophy and persecution; April 4, The Expansion of the Inner Life of Christianity; April 18, The Triumph of the Galilean.

Rev. Dr. Quinn on the "Sun of Greece."—Rev. Dr. Quinn delivered a lecture on the above-mentioned subject, March 10, at Carroll Institute Hall, this city. It was for the benefit of the Cretan insurgents, and was profusely illustrated with views from Greek antiquity.

Increase of Students.—The University is gradually adding to its list of students. During the past month five new students applied for admission in the Departments of Law and Philosophy.

Athletic Improvements.—The new base-ball grounds are in process of preparation for the spring practice and contests. They lie to the northeast of McMahon Hall, within easy access of the students. Captain Brown, of the Washington League Club, has assumed direction of the athletic work and the players are thus enabled to profit by his long experience and valuable suggestions. University athletics are countenanced only in so far as they are made compatible with and subservient to the hours allotted for lectures and private work in laboratories.

FEAST OF ST. THOMAS AQUINAS.

Feast of St. Thomas Aquinas.—The feast of St. Thomas Aquinas, patronal feast of the School of Philosophy at the Catholic University, was celebrated Thursday, March 11, in the divinity chapel of the University. At the solemn high Mass, the Vice-Rector, Very Rev. P. J. Garrigan, D. D., was celebrant. The sermon was preached by the Rector, Very Rev. Dr. Conaty, from the text Ecclesiasticus, xxxix:12-14: "Many shall praise his wisdom, and it shall not be forgotten. Nations shall declare his wisdom and the church shall show forth his praise."

The sermon was a forcible statement of the position which St. Thomas Aquinas holds in the world of thought as the founder of the great system of Catholic philosophy. Among

other things Dr. Conaty said: "As we picture him he stands in noble proportions, the saint and the scholar, representing the best result of revelation and reason in human life. Gifted by God with masterly intellect and princely heart; possessing the treasure of rare intelligence in a life full of divine grace; guided in study by faith in the ever-abiding presence on the altar, he was an angel in virtue, a master in intellect, gazing with eagle eye upon the truth which he lived to make known to men by word and example; a guide and a ruler, a defender and a teacher, the model of the priestly life and a patron of scholarship, a patron of intellectualism and piety, the Christian saint and scholar. St. Thomas was thoroughly in touch with all the difficulties with which the Church had to contend. The root of the difficulty lay in a false philosophy which drove the supernatural from the intellect, and made the purely rational assume the role of the teacher of all knowledge. St. Thomas assumed the best there was in Pagan philosophy, which he used as a great natural vehicle for Christian knowledge. His great object was truth, and he used all the forces of nature and all the researches of science to lead man to God. From the created effect he rose to the Creator, and made all creation a stepping stone to the greater knowledge of God. The system which he built asserted that nature needs grace to perfect it, and that grace needs nature on which to build."

Dr. Conaty pointed out the condition of instruction in the universities, and showed how Aquinas stood for the best methods in man's ceaseless search after truth—assigning to reason and revelation a proper sphere within which the rights of each were guarded and the privileges of neither interfered with. He called attention to the needs of the hour in intellectual development, and gave these as the reasons why Leo XIII. had determined to re-establish the teachings of St. Thomas in the Catholic schools of the world. He said that it was the duty of university men to impregnate their knowledge with the principles of St. Thomas, and thus become earnest defenders of the truth which they possess from the richness of his thought. He was a Christian scientist, a Christian philosopher whom the world calls the prince of philosophers and whom the Church calls the Angelic Doctor. He taught the dignity of reason and the beauty of faith, and he combined both that by both men might reach to the highest knowledge. He closed by urging all to be true to the ideals set down by the greatest of Christian philosophers, the patron of their school, and expressed the hope that the University would ever remain the very synonym of truth.

Entertainment by the University Club.—The exercises in honor of St. Thomas Aquinas were fittingly closed by the interesting program which the students offered to a large audience in McMahon Hall. The opening number was a pleasing surprise. Dr. Garrigan presented to the club a crayon portrait of Bishop Keane, the gift of the Sisters of the Holy Cross. That the kindness of the donors was highly appreciated, and that Bishop Keane's influence for good will always be felt in the University, was evident from the words of the president of the club, Rev. Francis P. Duffy. He was followed by Rev. James J. Fox, on "St. Thomas and Modern Science;" Francis P. Guilfoile, "St. Thomas," a poem; Rev. Laurence A. Deering, "The Influence of St. Thomas;" William T. Cashman, "St. Thomas and Letters." These papers, while they brought out in relief the many-sided excellence of the Angelic Doctor, also evinced the deep interest which has been aroused by the teaching of Thomistic philosophy in the University, and which is shared by lay and clerical students alike. Other features of the program were a recitation by John G. Mott, and vocal solos by John T. Duane, Rev. Joseph H. Tettemer and J. Philip Gerry. These selections and the playing of Rev. John W. Cummings, who presided at the piano, were thoroughly enjoyed. The Very Rev. Rector, thanking the club on behalf of the audience, encouraged the students in the work so happily begun, and urged them to bear ever in mind the University motto, *Deus Lux Mea*.

Senator George Hoar, of Massachusetts, on Very Rev. Dr. Conaty. —On Saturday, February 20, the senior Senator from Massachusetts paid the following tribute to the Very Rev. Rector, on the floor of the Senate. We copy from the *Congressional Record*:

"The great Catholic Church especially stands for, and, in this country, must live by, the constitutional right that all Christian bodies must stand on an entire equality before the law, and, so far as I understand the declarations of their leaders, their great authorities, they recognize that policy. I heard the eminent pulpit orator who has just been called to the head of the great Catholic University at Washington, an honored and esteemed fellow-citizen of my own state, in his farewell address to the people of Worcester, where he had been living twenty-five years, express his devotion to the principles of the Constitution of the United States. He said he owed his right to be a Catholic and his right to advocate the religious faith which he held to the humane and just provisions of the Constitution

of the United States, which declares all Christian bodies to be on an equality. He asked for nothing more for himself nor for his Church; and he expected to be content with nothing less. The utterance which he made of a lofty desire that all Christians should stand on an equality before the law, both in its administration and in its original enactment, would have answered for the utterance of any body of Christians or any body of religious thinkers, whether Christians or not. I do not believe there is any difference of opinion among religious bodies on this matter, and I know there is no difference of opinion in the Senate."

The Gaelic League of Dublin.—We have received from the Gaelic League of Dublin the following commendatory resolutions on the occasion of the establishment of the Gaelic Chair. We hereby express our gratification at the general interest which this important act has awakened in Ireland and elsewhere throughout the world :

DUBLIN, February 24, 1897.

Dear Sir:—I am directed by the committee of the Gaelic League to transmit to you the enclosed resolution in connection with the establishment of a Gaelic Chair, at the Catholic University of Washington through the munificence of the Ancient Order of Hibernians.

Yours faithfully,

REV. DR. SHAHAN,
Catholic University,
Washington.

JAMES CASEY, Secretary.

TRANSLATION OF RESOLUTION.

Whereas a Chair of Irish has been established in the Catholic University of Washington, and the Ancient Order of Hibernians has provided a generous endowment in perpetuity for the Chair at the instance of Rev. Thomas Shahan, D. D.; and whereas we have the strongest confidence that this step will tend to the advantage of our native language, and to the honor of our fatherland and of the Irish race throughout the world.

Therefore, be it resolved, That we make known our gratitude and pleasure to the Rev. Thomas Shahan, D. D., the Ancient order of Hibernians, and the governing body of the University, and that we assure them, that not we alone, but every sincere Irishman in the world, and all future generations of Irishmen will be grateful and glad of that patriotic act, and that we heartily approve of the choice which has been made of Rev. Richard Henebry as first occupant of the Irish Chair.

GIFTS TO THE LIBRARY.

His Eminence Cardinal Gibbons.—Dr. Michel, Carte de l'Amérique Septentrionale. London, 1755, 1 vol.

His Grace the Duke de Loubat.—The reproduction of the Codex Vaticanus, No. 3773.

Musée Guimet, Paris, through the Smithsonian Institution. Annales du Musée Guimet. Paris, 1896, 1 vol. Description des Echinides fossiles. Paris, 1896, 1 vol. Revue des travaux scientifiques. Paris, 1896, 2 vols.

Mr. J. Joseph Schwickert, Luxembourg.—La fille des Radzwill. Gand, 1896, 1 vol. Ein Triptychon. Leipzig, 1896, 1 vol.

Mgr. McMahon.—*Ἀπολογία*, for 1896, 1 vol.

Field Columbian Museum, Chicago.—W. H. Holmes, Archæological Studies among the Ancient Cities of Mexico. 1 vol.

Rt. Rev. Alfred Curtis, D. D.—Babylonian Talmud, 12 vols.

Mr. See, Lynn, Massachusetts.—Evolution of the Stellar Systems, 1 vol.

W. J. Hoffman, Esq.—The Menomini Indians. Washington, 1896, 1 vol. Folk-lore and Language of the Pennsylvania Germans (S. D.), 1 vol.

J. C. Pilling.—Biography of the Salishan Languages, 1893, 1 vol.

The Marquise de Kermet (née Kearny), New York City. Several volumes for the study of Breton, including a dictionary, grammar, manual of conversation, collection of canticles, and the gospels and epistles.

Mr. Oliveira Lima, First Secretary of the Brazilian Embassy. Aspectos da Litteratura Colonial Brasileira. Leipzig, 1896. Pernambuco seu Desenvolvimento Historico. Leipzig, 1895.

Department of Agriculture.—Second Annual Report of the Commissioner of Labor, 1896. Yearbook for the Department of Agriculture, 1896. Report of the Secretary of Agriculture, 1896.

Department of the Interior.—Report of the Governor of Arizona, 1896. Administration of the Pension Laws, Report of the Assistant Secretary, 1896. Report of the Commissioner of Railroads, 1896. Report of the Government Hospital for the Insane, 1896. Report regarding the receipt, distribution and sale of Public Documents, 1895-96.

Italian Department of Education, Rome.—*La Scienza e la Pratica della Anatomia Patologica*, by Giacomo Sangalli, 6 vols in folio with plates.

Mr. J. V. Healy, Brooklyn, N. Y.—Six valuable volumes on literature and philosophy.



